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The Bombay Guardian.

VOL. XXII.—New Series.—No. 44. SATURDAY, DECEMBER 30, 1876.

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The *Indian Mirror* hears that the Boodhists of Japan are going to send a missionary expedition to England for the purpose of opposing Christianity. If the missionaries are educated and earnest men, the *Indian Mirror* promises that they will be successful.

"The spirit of Budhism which means the absolute negation of worldiness in every form, appears to be much needed among a "highly civilized," ease-loving, and shop-keeping population like the English of the present day."

Are we to understand that the Boodhists of India, China and Japan are distinguished for their absolute negation of worldliness in every form? Boodhism has prevailed to a greater extent in China than in any other country; yet the Chinese have if we mistake not a reputation for sensuality. We shall believe the statement about a missionary expedition when the Japanese missionaries have broken ground in England. From all we hear from Japan the prospects for the spread of the Gospel there are singularly bright.

—A contemporary publishes the Report of the Society for the Propagation of the Gospel for 1876. The Rev. C. Gilder baptized a learned Mussulman of Rampoor, in Oudh; Rev. A. Gadney baptized 3 adults; Rev. J. Diago, 5 (of whom 2 in Egutpoora). In Kolapore, Rev, J. Taylor has baptized 16 adults. Rev. W. S. Barker, Ahmednuggur, has baptized 51 adults. He reports the average contribution of each communicant to the offertory, half an anna each. At Poona, Rev. S. Stead has baptized 2 adults. Messrs. Lateward and Priestley, candidates for Holy Orders, have joined the Mission Staff.

—We have much pleasure in acknowledging receipt of a copy of a Marathi work (12 mo. 57 pp.) entitled "*Sahitya Shatak* or One hundred Helps, being a collection of passages from Sanskrit and Marathi authors, designed for the use of Authors, Orators, Poets, Preachers, Students, etc. by Baba Padamanji." We have no doubt that this book will be welcomed by many. No one is more competent to prepare such a book, than Mr. Padamanji, who has himself done so much for vernacular literature. Ithas been printed at the Anglo-Vernacular Press, and is sold at 4 as. a copy.

—We take the following from the columns of a contemporary:

In accordance with an old established custom, the seamen at present boarding in the Sailors' Home were treated on Christmas day to a dinner by the Committee. Shipping has been so unusually brisk owiug to the famine, and other causes, that only a small party sat down to dinner. The table was well filled with all that the tar holds dear in the feeding line. Ducks and chickens, roast and garnished, vied with hams and joints, and a variety of side dishes, to which succeded a "plum-duff"—not the traditional marine affair, "a plum to a pound," but a proper, jovial, mirth-inspiring pudding—plum cakes, fruit *ad libitum*, with sundry bottles, labelled with will known brands and others with deep green seals, indicative of that to which Jack is but seldom averse—port, in whichever sense you take it. But a Christmas dinner without speeches would not be complete, and the "battle of the viands" having been terminated with a heavy loss to the enemy, who were totally hacked and dismembered in a single vigorous onslaught, the Superintendent of the Home, Mr. Lauder, called for order, and Lieut. Brebner, the shipping master and Secretary of the Home, who is ever foremost in everything which concerns the welfare of our sailors, then addressed the men. Space forbids our giving a full report of Lieut. Brebner's speech as we would otherwise wish to do, but we need scarcely say, that it was a kindly, outspoken one, such as ever finds ready listeners among the "sons of the sea." Lieut. Brebner referred to the article which had appeared in the *Guardian* about the bar in the Home, and said that after spending nearly a quarter of a century among seamen, he thought he had a fair right to claim some authority in speaking on the subject, and he was convinced that the bar in the home was beneficial to the men who visited or resided there. The men themselves knew his opinions on that subject, and how gratified he felt by the fact that for some time back drunkenness had been largely on the decrease among the seamen coming to this port. He did not want to treat Jack as a child and stop his grog, but he was anxious that Jack himself should stop his grog when he had had enough. The allegations made in the *Guardian*—all it had said in fact—those present well knew was perfectly false and unfounded. No man is ever turned out of the Home for anything but gross and continued misconduct. The gallant Lieutenant concluded amid loud cheers by wishing the men "a happy Christmas and a merry New Year."

We have no reason to doubt the truth of the statements made by us, in all essential particulars. We stated that there was a gin-shop in the Sailors' Home, that is, a bar where the sailor could buy gin, brandy, rum or whatever he fancies in the liquor line. The bar is open at stated periods of the day, and in this respect our notice may have conveyed a wrong impression. We understand that the bar is let out to a man who supplies and sells the liquors; and no one will deny, we suppose, that the man has a regard to his own interest and encourages the sailors to drink up to the maximum allowed within the Home. With regard to the articles of appareal taken at the bar, we understand that they have been taken in pledge, when the sailor had no longer any money in hand. This of course is an arrangement between the bar-keeper and the men. To all who know the supreme weakness of Jack, the account of the Christmas dinner above quoted will sufficiently show that there is something to be deprecated in the management of the Sailor's Home. We have just heard of a boatswain who has been in Sailor's Homes in all parts of the world, and who testifies that the Bombay Home is the first one he ever knew to have a bar in it. The Reporter of the dinner speaks of Lieut. Brebner, the Shipping Master and Secretary of the Home, as "one who is ever foremost in every thing which concerns the welfare of our sailors." We are willing to believe that Lieut. Brebner sincerely desires to promote the welfare of the seamen, but we are none the less persuaded that he has very defective ideas as to the best means of promoting their welfare. Himself a sailor and educated in the very school whose lessons he inculcated by placing on the table "sundry bottles, labelled with well-known brands and others with deep-green seals indicative of port," and by the address that he made to the men, it is perhaps not so much to be wondered at that he should be slow to see what others can clearly see. We regret it exceedingly. We would much rather that the seamen who land in Bombay should be cared for by those who have a more enlightened conception of the way to do it. The public of Bombay ought to have a voice in the matter. We should be glad to believe that drunkenness is on the decrease among seamen. If this is the case, it is owing to efforts of a different kind from those instituted by the authorities of the Sailor's Home in Bombay. We have but few sailors in our port compared with the numbers we had before the opening of the Suez Canal. But among these few there is drunkenness, too much of it, and cases are not infrequent in the Home. Again we say that this is a matter in which the public of Bombay are interested, and in which they ought to have a voice. Almost all Englishmen in this country are in the habit of drinking wine daily, and it seems to them a want of generosity to grudge Jack his grog. Yet they might consider that there are a number of things to hinder them from going to excess, which do not operate in the case of the seaman, and that it is really any thing but generosity to encourage the latter to believe that strong drink is necessary to his comfort. In the American mercantile marine, the giving of grog has long been abandoned, and if we mistake not there is a disposition to abandon it in English ships. It seems to us that if the "good feeling" of Englishmen has not betrayed them into the permission of a bar in Sailors' Homes in other parts of the British Empire, it would probably not do so in Bombay, and that the common sense of English merchants here (the Chamber of Commerce say) might sanction the reform that we wish to bring about.

—There has been an extraordinary amount of interest concentrated on the last week of 1876. We do not speak with reference to Delhi, though to the parties concerned in the shows and ceremonies that are going on there, these probably seem important. We are speaking of Constantinople. Last Saturday, anticipating the Conference, the Sultan promulgated the new Turkish Constitution, establishing a Constitutional Government, a Senate, a Chamber of Deputies, Ministerial Responsibility, religious liberty and legal equality of all Ottoman subjects. The relates not merely to European Turkey but to the whole Turkish Empire, and it involves, if the words mean anything, a reform of a sweeping and splendid character. It means the emancipation of the Christians throghout the Empire, from the position of semi-servitude, the position of an inferior caste, in which they have so long been held. But then we have been so constantly deluded by Turkish promises, that it is not strange we should be slow to believe that this constitution will be translated from words into facts, as regards religious liberty and the legal equality of all. If the constitution really means what it seems to, then the time is at hand when Jerusalem will no longer be trodden under foot of the Gentiles. However, the promulgation of this Constitution seems in no way to have taken the wind out of the sails of the Conference. It is a notable spectacle, this coming together of representatives of all the great European powers, to bring their united power to bear in the cause of freedom and of peace. They have agreed upon a scheme of reforms comprising the division of Bulgaria into two provinces, the union of Bosnia and Herzegovina, with three Christian governors for the three Provinces. It would seem that so far Turkey does not refuse to consent; but the demand of an international Commission with foreign gensdarmes to supervise the execution of the Reforms, is more than the Porte can accede to. Without rejecting absolutely the scheme of reforms, it is expected that the Turkish Government will present counter proposals. If peace and equatable Government in the countries so long cursed by misgovernment are secured by means of this Conference, it will be one of the grandest victories recorded, and a noble illustration of the

fact that some have been long insisting on, that the powers of Europe can secure peace when they have a mind to without pouring out in some obscure field the blood of a hundred thousand men. It is time that this horrible remnant of barbarism should pass away. Our civilization, if it is worth any thing, can surely supply us with some better means of ascertaining the relative strength of two or more nations, than that furnished by a bloody campaign.

—A HOUSE has been obtained at a rent of Rs. 40 per mensun, in Mazagon, as a refuge for the women who wish to save themselves from a life of sin. This work has been undertaken and will be carried on in faith and in prayer. We trust that God will lay it upon the hearts of many to aid in this good work. It is purely a labour of Christian love on the part of all engaged in it.

—THE festivities of Delhi were marred for a little by the sad death of Captain Clayton, aide-de-camp to the Viceroy, who was killed while playing at polo on Christmas day, by a throw from his horse. 'There is but a step betwixt 'm and death.' In the very midst of the pride pomp and circumstance of this magnificent assemblage, death asserts his right to go wherever man may go. We read the long list of names showing who have been honoured with an invitation to attend these fetes, but no mention is made of death. He needs no invitation from man. He is higher than the highest, and no Viceroy nor Emperor can forbid his attendance, however unwelcome and detested even his presence may be. It is the will of Divine Providence that man should in no circumstances be without something to remind him of his mortality. Yet so profound is the spiritual sleep induced by sin, that these reminders seldom succeed in arousing men to a sense of their danger and their need.

—THE Maharajah Scindia did not receive very cordially the announcement that he had been made a General in the British Army. He behaved very sulkily, we are are told. We are not much surprised that he failed to appreciate the honour. We should not expect that any Native of this country would look upon it as an honour paid to Scindia. Kings are not usually made Generals. As a General he would be under the command of the Commander-in-Chief. Perhaps he is to be a General without any of the responsibilities of the office. In this case the gift is only of a shadow, and no shadow in greater than its substance. We profess that we do not understand it. The title of General has got to be rather cheap of late, so many Colonels get it on retiring. Formerly a man got it by rising to it, now, by leaving the army. The Maharajah of Cashmere has also been made a General of the British army.

—THE verification of the statements of Scripture by the discovery and interpretation of ancient inscriptions, proceeds apace. It is marvellous how in this incredulous age, the stones are made to cry out. It has been objected that the name of Balshazzar was not found in the Babylonian tablet. And now it appears that among the last batch of antiquities procured by Mr. George Smith, occurs the name of Belshazzer as then reigning. A notice will be found in our Epitome.

—WE have been two or three years waiting for the extension of the telegraph to Southern Africa. The last proposal was to have a cable from Aden to Zanzibar and thence South. This scheme appears to have been abandoned sometime ago. It is now proposed to have a land line cross the continent from North to South. There is already telegraphic communication from Alexandri to Khartoom, a distance of 1100 miles and surveys have already been made for its continuance to Gondokoro about 600 miles further. From thence it could easily be taken to Mombas, and from thence down to the Cape Colony.

H—WHEREVER I have a tent, there God shall have an alt—EWARD.

—He that waits for an opportunity to do much at once, may breathe out his life in idld Wishes, and will regret in the last hour his useless intention and barren zeal.

The Bombay Guardian.

SATURDAY, DECEMBER 30, 1876.

THOUGHTS ON THE GOSPEL OF JOHN.

We beheld his glory, the glory as of the only-begotten of the Father. I. 14.

IT is the Word, by whom all things were made, that became incarnate and was seen in the glory that belongs to the only-begotten of the Father. This expression, 'the only-begotten' comes in strangely, after we have just been told that all believers are begotten of God. It is evident that there is something radically different in the relation of Christ to the Father from that sustained by the believer, a difference that is abundantly exhibited in the fact that the creative Word was incarnate in Christ, and that our redemption is through him. Does the evangelist in the words 'we beheld his glory,' refer specially to the Transfiguration scene when there came such a voice from the excellent glory, saying. This is my beloved Son; hear him? It would seem so. And yet the grace and truth that follow show that the glory of God in the face of Jesus Christ is made known to us in all his acts and words and sufferings. Instructed of the Spirit, the earnest and diligent reader of the Gospels is not content until he discovers the glory of the Son of God in all the details of Christ's ministry. As Moses was awe-struck when he saw the glory of God in the burning and unburning bush, so the Spirit-taught believer is dazzled and overwhelmed by the glory that beams from Jesus at the well by Sychar, and in the upper chamber where he washes the feet of his disciples and when the Roman thong descends upon his back.

Full of grace and truth.

Perhaps the two ideas are blended here. Grace and truth are one in Christ. The grace is in the truth. Truth without grace would have been condemnation. We have in him the fulness of that divine revelation of which we had only partial discoveries before. By grace is meant the favour of God, the help of God for the needy of this world. In Christ, "mercy and truth are met together: righteousness and peace have kissed each other" and the problem how God could be just and yet justify the ungodly is solved.

John bare witness of him. 15.

Why this transition, this reference to John? Verses 14 and 16 appear to belong together, and verse 15 to be parenthetical. Twice already has John the Baptist's witness to the Messiah been referred to. The great importance of this testimony apears when we consider that John was recognized by the people and by the clergy as a prophet, a new and wondrous link in the chain of inspired men reaching down from the days of Moses. In committing themselves as they did to this Baptizer of the desert, they virtually committed themselves to him of whom he was the immediate forerunner. This was a very different thing from making converts in Galilee; this was really the opening of a door by which Jesus might enter into the religious government of the country, and such would have been the result, if they who professed to receive John had done so from their heart. But as regards persons of influence, members of the heirarchy, their recognition of John simply amounted to this, that if a Messiah such as they were thinking of, one who would not interfere with any of their clerical rights, but rather confirm them, should appear, they would receive him. Professedly, however, they bound themselves to receive that very Messiah whom John would introduce. We see then why the apostle John should make this so very prominent. The Jews were condemned for their rejection of Jesus, by their reception of the Baptist. God had neglected nothing whereby his Son should be commended in the first instance to the Rabbis, priests and Pharisees of Jerusalem. The moment that John said, 'Behold the Lamb of God that taketh away the sin of the World,' the door of Judaism was opened for the Messiah to enter. But when they saw the man of Nazareth, they turned away.

Of his fulness have all we received, grace for grace. 18.

He was full of grace and truth, as the sun is full of light, which because it is light must be radiated; accordingly his fulness of grace and truth appears in the copious communications made to believers. He came unto his own and his own received him not; but we who believe upon him, receive of his fulness of grace and truth. The fulness of Christ is only understood by the fulness of grace in his people. They are commanded to be filled with the Spirit, and encouraged to pray that they may be filled with all the fulness of God, in order that the fulness of Christ may be made manifest. Grace is not grace unless it is imparted. "May the God of hope *fill* you with all joy and peace in believing." "That ye might be *filled* with the knowledge of his will." "Being *filled* with the fruits of righteousness." "*Fall* of the Holy Ghost." "That your joy may be *full*." In Jesus we have the complete revelation of the mind of God towards our race, nor can any man add to it. All the true religious thoughts that we have been living on these eighteen centuries, have been educed from the words, the works, the sufferings of Christ. It is the matter of special thankfulness that at the present day so many are making the glorious discovery that the fulness of Christ is to be shown by the fulness of grace and truth in them. How is it with me? let each one ask. Is the fulness of Christ's redeeming power manifested in me?

FRIENDLY WORDS TO EDUCATED NATIVES. III.

WHAT IS SAVING FAITH?

YOU have often heard it said that men are saved by faith. You have read in the Gospels that he who believeth hath life eternal. Perhaps you have allowed yourself to entertain a prejudice against this way of obtaining the favour of God. It may have struck you, or you may have seen the thought expressed, that belief is an intellectual act independent of a man's volition, and one for which he is not to be blamed or praised. I trust you are not unwilling to look into this matter and see how far the statement is true that men are not responsible for unbelief. If you will suppose the case of a very kind and wise king, the true sovereign of the country, studying in all things the welfare of his subjects and giving them excellent laws, you would acknowledge that they who should rise up in rebellion against him, preferring their own will to his, must be regarded as the enemies of their country, for whom the punishment for high treason is justly reserved. Well, it is simply unbelief that actuates them. They have no confidence in him or his Government; all the benefits conferred by him fail to impress them; they are determined that they will not serve him or honour him. The faith that is demanded in God is trust, confidence; and God became manifest in Christ's humanity in order that all men might see how trustworthy He is. Can a child do greater violence to the feelings of his father than by signifying his want of confidence?

Naaman was commander-in-chief of the forces of the King of Syria. The Syrians in one of their inroads into the land of Israel, had carried off a young maiden who became servant to Naaman's wife. Through her Naaman learned that there was a prophet in Israel, at whose request God would heal even leprosy. He thereupon went in great state with many camel-loads of costly gifts, to propitiate the prophet. The prophet would none of his gifts, neither would he come out to greet him, but sent word to him to bathe in the river Jordan seven times. Naaman was very indignant at this, and replied that there were as good rivers in Syria as in Israel, and went away in a rage. But his servants soon took an opportunity to suggest to him that he had taken a great deal of trouble in coming so far, and that it would not cost him much to make trial of the measure prescribed. So he went to the Jordan, bathed

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therein seven times, and was completely restored. He had evidently formed some idea in his mind of the way in which Elisha would receive him and of certain imposing ceremonies which he would go through, after which God would perhaps begin a work of restoration. Disappointed in this, and fancying that Elijah meant to represent the Jordan as having some healing virtue, he concluded that he had made a great mistake in repairing to Samaria. But he listened to the suggestions of his servants; he gave God (so to speak) an opportunity of showing the truth of his own word; and the result was deliverance. God was pleased to save him in that way and not in any other.

When the Israelites, bitten by fiery serpents, were in danger of perishing in great numbers, God directed Moses to make a brazen serpent and elevate it on a pole; and then commanded all the bitten to look to it for healing. Now it was their faith in God's word that saved them, not any faith in the brazen serpent. They believed that God would heal them in this way; they looked in faith; they were healed. Reason might not have shown them that there was any virtue in the brass; but reason did show them that God would certainly fulfil his word. For them to have refused to exercise faith, would have been in the highest degree culpable; it would have been making God a liar and a deceiver. Let a merchant refuse to receive notes of a certain bank, and determine to have no bargains with those who offered such payments, he would thereby give the greatest stab to the credit of that bank, and by depreciating its shares perhaps ruin many. If the bank should turn out to be as solvent as the Bank of England, we may fancy the storm of indignation that would gather round him for his insensate unbelief.

If I do not the works of him that sent me, believe me not, said Jesus. These words show plainly that God does not demand faith in his Son, without giving the best of reasons for it. Faith and its opposite depend on the state of the heart, more than on the intellect. The great difficulty is in the unwillingness to recognize as true God's claim upon our confidence.

Men are disobedient because they have no faith. Faith would assure them that God's commands are for our good. They are the expression of his love. We know that if we do not follow them, we will lose greatly. In fact there can be no true obedience without faith.

Unbelief is the door of the heart closed against God. Faith is the open door, whereby the commerce of the soul with God becomes possible. Faith brings us under the power of the divine character, changing us into the similitude of God. It is the condition by which we obtain the mighty power of God within us, to transform us and fill us with the knowledge of God's will and a sweet consent thereto. Without faith it is impossible to please God. We cannot even please man without faith in man. We resent nothing ourselves so much as mistrust. We should remark however that faith is of no value except as it attaches itself to the truth. Couple with this the thought that the truth has no power upon the mind except as it meets with faith.

"It is of faith that it might be by grace." Salvation is a free, unmerited gift of God to men, and faith is simply the heart's reception of it. If salvation were in any other way, the credit would belong to man, and this would be completely opposed to the testimony both of Scripture and of our own conscience as to man's sinfulness.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—A gentleman for whom I have great respect tell me the *Guardian's* remarks regarding the "bar" in the Sailors' Home—particularly in the matter of Sailors pledging their clothes for liquor—are a gross exaggeration. And Captain Brebuer, in his speech to the sailors at their Christmas dinner in the Home, stated that the remarks of the *Guardian* are false and unfounded, as his hearers well knew. Both these gentlemen speak with authority.

If you have been misinformed in the matter you will, I know frankly say so. But perhaps the above gentlemen, notwithstanding their connection with the Home, and the interest they take in it, may not know all the facts of the case. It might not be expedient to acquaint them with facts of this kind.

One thing I know, the *Guardian* would not knowingly state what is false or exaggerate the matter to serve any end, however good it might be, you abhor the principle of doing evil that good may come.

T. GLOVER.

December 27th.

NOTICES.

THE following arrangements have been made for evening meetings in the Week of Prayer, January 7-14, the week after next. We will announce the morning meetings and the vernacular meetings next week.

MONDAY,—8 p. m. Falkland Road Hall and Dean Lane Hall (Fort).
TUESDAY,—8 p. m. Free Church, Esplanade.
WEDNESDAY,—8 p. m. St. Andrews' Church, Fort.
THURSDAY,—6 p. m. Rev. Mr. Weatherhead's house, Girgaum.
FRIDAY,—8 p. m. Young Men's Christian Association Rooms.
SATURDAY,—8 p. m. Baptist Chapel, Bellasis Road.

WE have received for the Rev. N. Sheshadri's Famine Fund from J. N. C. B. Rs. 20, from a Friend, Rs. 15.

Epitome of News.

SATURDAY, DECEMBER 23.

—*Times of India;* London: "As a race meeting Croydon is rapidly winning its way to importance. The only painful phase of the meeting to me was that I saw there a once well-known member of the Bombay banking interest in rags, and evidently to drown sorrow, poor fellow, in close intimacy with the bottle. When I remembered what he once was, with his mail phaeton and pair, and his luxurious bungalow on Malabar Hill, and saw the pitiable object to which dissipation and consequent poverty had reduced him to, I thought of 1865, Back Bay, and other kindred swindles. The poor fellow must have "footed" it down all the way, for the South-Eastern ran first-class trains only, and the money paid at the shilling gate must have been his last."

—*Deccan Herald*: "A case came on in the Railway Magistrate's Court on Wednesday last, which shows that crime can still go on even in a prison. It seems that some of the prisoners in the Yerowda Jail were detected making counterfeit coin in the Yerowda Jail. They made a quantity of coper pice, after making the dies and the tools to make the dies. It is strange that they should have been able to go so far on with thair nefarious work before they were detected. The work has been going on for months. It is usually believed that to shut a criminal up in prison is to prevent his being in a position to commit crime; but here we find men going on with their crimes within the very walls of the prison!"

—*Bombay Gazette;* London: It appears that the worst enemy of the credit of Egypt and of the working of the new Board was the late Finance Minister who had been many years in office and had acquired complete control over the Khedive. This man had feathered his nest and accumulated fortune upon fortune by what Mr. Goschen called a series of most "atrocious transactions." He had sold cotton and corn at prices which enabled him to put large sums into his own pocket; and had "beared" Egyptian stocks for his own benefit, helping to depreciate Egyptian credit so that he might buy back at a profit! Mr. Goschen stated that when the prices of these bonds ran up after the purchase of the Suez Canal shares this Minister actually sold above two millions sterling worth of bonds for the fall! In order to make his speculation succeed he purposely made everything look worse than it really was, underestimated the revenue, and threw all possible obstacles in the way of any settlement. To his malign influence were to be ascribed the difficulties which Mr. Goschen encountered when he first went to Cairo. He would not call on the Mauffetish (Famine Minister) knowing what he had been about and so made him his enemy at once. The latter intrigued against Mr. Goschen, tried even to get up a disturbance in the provinces, and it was only when irrefragable proofs of this were placed before the Khedive that the latter determined to get rid of his dishonest Minister who was thereupon disgraced and sent to Dongola, an exile. Then it was found that the scandalous old ruffian had purposely kept back revenues from the comptrollers in order to make the state of the finances look as bad as possible; the moment the was out of the way, they began to improve. According to Mr. Goschen, in fact, it would seem that the Mauffetish has been for years the bane and curse of the country, the extraordinary natural riches of which alone enabled it to bear his depredations unscathed. Far from Mr. Cave or the French Envoy M. Villet, over-estimating its revenues they under-rated them. Mr. Goschen counts upon a certain income of £15,000,000 drawn from the country by that villainous Mauffetish.

—*Bombay Gazette;* Lahore, 22: The Akhoond or Swat has preached a *Jehad* to a large assembly at the musjid after prayers on Friday. He said that the end of the world and the day of judgment were drawing near; that the only large kingdom of Islam was in imminent danger by Feringees; that if Roum fall into their hands, Islamism will be at an end. Therefore, all true believers should prepare for a holy war, offering their lives in the name of God and religion. Meantime they should assist the Sultan with subscriptions of money like as the believers in India and Arabia are doing. The Akhoond concluded by saying that he would induce the Ameer to join in the *Jehad*.

—Mr. Henvey succeeds Mr. Girdlestone as Resident at Nepaul.

MONDAY, DECEMBER 25.

—*Bombay Gazette;* Delhi, 23: The Viceroy arrived at Delhi terminus at 2 o'clock this afternoon. The ruling chiefs, with a number of high officials, received His Excellency at the station. A procession was then formed. The procession was nearly three miles long. The route chosen was upwards of six miles in length. Royal salutes were fired on the Viceroy's arrival and departure from the station, also on his arrival at the Imperial tent. The procession took nearly four hours in making the route. Regiments of cavalry, infantry and batteries of artillery lined the route nearly the whole way. At various points of the route the retinues of native chiefs were drawn up consisting of troops, with numerous elephants and camels, forming very picturesque groups, many of the elephants having gorgeous trappings, produced a splendid effect. It is estimated that over one thousand elephants took part in the spectacle. There was an immense concourse of spectators throughout the route, but probably the largest numbers were round the Jumma Musjid, where the crowd was intensely dense.

—The *Avoca* with English Mails of the 8th, did not leave Aden till yesterday, 2 A. M.

—*Lucknow Witness*: "Among those who joined in arranging for the recent evangelistic services in Calcutta were two missionaries of the Church Missionary Society, Revs. Clifford and Blockett. After they had attended the preliminary meetings, and their names had been printed in the programmes, they were served with an inhibition from the Archdeacon, forbidding them to take part in the services, and, unlike their brethren in Ceylon, both gentlemen quietly submitted. Mr. Clifford is favorably known in Lucknow, and is greatly esteemed and loved in Calcutta. Mr. Blockett has but recently arrived in Calcutta, but brings with him the reputation of an earnest, faithful, and liberal, Christian minister. It is not for us to question the wisdom or motives of these gentlemen, but we are sure we but express a general opinion, when we say that they would have commended themselves to general public sympathy had they kindly but firmly insisted on their rights as agents of the Church Missionary Society, and refused to be silenced."

—"We learn that a remarkably fine new building for the uses of the Methodist Theological School was opened last week in Bareilly. It is very solidly as well as beautifully built, two stories in height, containing chapel, reading room, class rooms, &c., and is admirably adapted in every way to the uses of the Institution. An excellent address was delivered by Bishop Andrews, and a good programme appropriate to the occasion was happily carried out. The total cost of the building and land is about Rs. 20,000. This Theological School has just closed a prosperous year by the graduation of a class of eleven, some of whom give promise of extensive usefulness as evangelistic preachers, to which calling, under the guidance of experienced missionaries, they will at once devote themselves."

WEDNESDAY, DECEMBER 27.

—Messrs. Farnham and Co. have received a letter from Captain Humphreys of the American Ship George F. Manson, who states that on 25th instant, in Lat. 15'15, N. Long. 73'27 W. off Vingorla

the ship George F. Manson was run into in the morning at about 5 A.M. by the British steamer Ambassador from Calcutta, bound for Bombay. The steamer went down in about 15 minutes, and Captain Humphreys writes that about 23 of the steamer's hands were lost, but no further paaticulars are given in this respect. Captain Humphreys reports the George F. Manson seriously injured and making about 3 inches of water per hour. He hopes to reach Bombay in a few days. The George F. Manson sailed from Bombay on Saturday last in ballast for Diamond Island for orders to load at a rice port for U. K. or Continent.

—*Bombay Gazette*; Delhi, 26: "A sad accident happened in camp yesterday which has much disturbed everybody and materially interfered with the carrying out of the programme. During the evening a number of young officers were engaged in playing polo on the plain outside the camp, when Captain Clayton of the 9th Lancers and one of the Aides de-Camp to the Viceroy was thrown from his pony and received injuries which produced concussion of the brain, with the result that he died before the morning. Various accounts are given of the unfortunate occurrence; one version being that Lord Beresford cannoned against the deceased and knocked him over, and another that Clayton attempted to rein his horse in suddenly as the Viceroy was passing, and that the animal reared and fell over on him,"

"Sunday passed in quiet and rest. Lord Lytton, family and suite attended divine service in a tent at the rear of the Viceregal tent. Bishop Gell preached. Numerous other services were held in the various Camps. On Christmas day H. E. the Viceroy and family attended service in the Delhi Church."

—The Malay Tribunal, which had been appointed to try the accused murderers of Mr. Birch, has sentenced Pandak Adam, Maharajah Lela and six others to be hanged; it is not improbable, however, that the sentence will be commuted.

—Madras, 26: A serious collision occurred on the Madras Railway this morning near the Amboor station, by which nine natives and one European were killed, two European and thirteen natives were injured.

—Mr. John Reid, Engine-driver, injured in the Kurjut accident, died of injuries on the 24th.

Thursday, December 28.

—With reference to the Delhi Durbar, the *Indian Mirror* say:—The Emperor Yudishthira's Imperial Assemblage, three thousand years ago, led to two unpleasant consequences. Its unsurpassed grandeur and dazzling splendour excited the jealousy of Duryodhan, and gave rise to the celebrated war of the Kuru Pandavas. Secondly, on the question of precedence being raised at the Assemblage, opinion was divided as to who should be honoured first. The altercation rose to such a pitch that Sisupal, who indignantly and offensively opposed the proposal of investing Krishna with the highest honours, was forthwith murdered by him on the spot. It is to be hoped that the Assemblage at Delhi will pass off quietly, and that neither Native Chiefs, nor foreign powers, will find in it any cause of irritation.

—*Bombay Gazette*; Delhi: "During the receptions to-day Lord Lytton intimated to the Maharaja of Gwalior that her Majesty had been pleased to appoint him General of British forces and to a position in the Council of State for the proper administration of the Empire. Scindia assumed an attitude studied of indifference throughout the interview and did not relax his sulky demeanour even when the Viceroy presented him with a splendid horse."

—*Japan Herald* of 25th November, published at Yokohama; "It is a singular circumstance, that out of between three and four hundred Daimios that formerly dominated Japan, there is not a solitary one that holds a leading position in the Government of the country to-day. Such an utter decadence and blotting out in a few years, of a once powerful aristocracy, is unparalleled in history. Sunk in sloth, luxury, and unbounded sensuality, they have fallen, never to rise again. Power, political influence, social consideration, and wealth, have all waned, until the ex-Daimios have become but the shadows of their former selves, and are fast sinking out of sight; their very names are becoming obliterated; they will soon become a mere tradition of the past, embalmed only in the half-romatic half-historical literature of the feudal period."

—*Friend of India:* "A very recent obituary announcement recals to mind a period not very remote in the irrevocable past, when sad havoc was made in the professional career of more than one votary of the supposed harmless pastime "quiet rubber." The incidents which marked the season to which we refer must be fresh in the memories of many who are still in India. And the victims of the Simla whist table at that period, nice, jovial, hail fellows well met must have repented in sackcloth and ashes the hour in which they first sat down to a quiet rubber and arose therefrom pronounced gamblers and deemed unworthy by superior authority to retain the honorable posts entrusted to their keeping." "As guardians of public morality, we would call the attention of the authorities great and small at Simla, Murree, Mussoorie and elsewhere, to the fact that gambling is spreading to an alarming extent in our midst; and it beheves the authorities to exercise supervison over our clubs springiug up in all directions throughout India."

Friday, December 29.

—*Times of India*; Jeddah: "The fanatical pilgrims naturally hate our presence so near to the tomb of the Prophet. The Turkish treops in garrison are more than sufficient to prevent any attempt at rising as against us; although as an army, if it can be called by that name, they are in a wretched condition, the men not having been paid for years, and being badly fed and clad, munitions of war are also not very plentiful: the naval armament of the Porte in these waters, if possible. is in rather worse order than her land forces. The crews of the vessels are in the same predicament as regards their food and pay as their brethren in arms on shore, but the ships are mostly rotten and unfit for sea, even allowing that they had coal sufficient to get up steam. Owing to the state of the Turkish exchequer, the vessels on the Red Sea have never been refitted since their arrival, and their departure is scareely possible as there are no funds available for Canal dues."

"A gentleman of large private fortune, named Lucas, died on board the Khedive's Steam Postal packet, while crossing the Red Sea from Suakin to Jeddah. Mr. Lucas had been travelling in Central Africa, and had pushed on to Colonel Gordon's Camp, and at the time of his death was carrying the latest intelligence concerning the whereabouts and doings of that officer. He reported Colonel Gordon to have been well, as also the party with him. When he left them at Gondokoro, the Colonel furnished him with an escort, which accompanied him to Suakin, where he got a sunstroke, which ended fatally."

Times of India; Delhi: "An Imperial Council will be formed, comprising high European functionaries, Princes and other eminent natives. Generally it will be a consultative body, such as suggested in your columns when the Imperial title was first proposed. At present the Imperial Councillors' office will be chiefly honorary, and their functions will probably be defined and developed by circumstances hereafter. Its chief use will be in associating Europeans and natives alike in the more exalted dignities of the new Empire."

—The str. *Gwalior* with English Mails for Bombay, left Aden Thursday at 8 a. m.

—*Bonbay Gazette*; Delhi: Lord Lytton presented each Chief with an Imperial assemblage Medal, bearing a profile of the Queen surrounded by the words "Victoria, 1st January 1877," on the face, and on the reverse side the inscriptions "Empress of India" in English, "Kaisser-i-Hind" in Persian, and "Hind-ka-Kaisser" in Hindostanee characters, surrounded by a wreath. The Viceroy gave each also a silken banner worked with His (or Her) coat of arms, In addition the Maharaja of Cashmere was informed he had been nominated "G. C.S.I." The Maharajas Jeypore, Scindia, Holkar, and Cashmere were made "Imperial Councillors."

—The London correspondent of the *Manchester Guardian* writes:—The main portion of the Babylonian antiquities just received at the British Museum as the result of the last expedition of Mr. George Smith was found near Hillah, a town about three miles north from the site of Babylon. They are chiefly contract tablets, mortage loans, promisory notes, records of the sale of lands, shares, and other commodities, representing, in fact, all the various commercial transactions of a Babylonian firm, who may be approximately described as Messrs. Gabi and Sons, bankers and financial agents. Many of the tablets represent the renewal of loans and mortages, so that the documents referring to the first and the last of continuing transactions bear the dates of several different reigns. The dates thus extend from the fall of the Assyrian Empire to the reign of Darius Hystaspes, in cluding dates in the reigns of Nabopolassar, father of Nebuchadneazzar, Evil-Merodach, Cambyses, and the elder and the younger Cyrus. The dates of the tablets, therefore, furnished very important chronological landmarks, and they are in many respects subversive of the recent chronology. The rate of interest current in Babylon on loans was generally 10 per cent., and much light is thrown on the social life of the Babylonians from the circumstance that witnesses of deeds are always described by their trade or profession. One of the tablets is dated in the reign of Belshazzar as king, being the first time his name has been found in connection with the royal dignity, previous inscriptions having had reference to the time when he was described as the son of Nabonidus. There are a large number of mathematical tablets giving calculations of considerable intricacy. One curious and beautiful tablet presents a calendar for the entire Babylonian year—or would, if a fragment had not been lost—and for every day in the year, distinguishing the days as lucky or unlucky, whether for feasting, fasting, marriage, or the building of houses. The calendar further indicates in what respects the several days affect or influence persons and property, health and fortune. Among the antiquities are some early Babylonian bricks, and fragments of statuary of a king hitherto unknown in the city of Zergul, called at this day by the slightly-varied form of Zerghul. There are also specimens of pottery, and two small bronze statuettes of gods, with inscriptions. The whole series of tablets may be said to be, all things considered, in a fair condition as to their integrity.

—Deaths last week, 465, being 114 above the average.

His Excellency the Governor left Parel station on Wednesday night at 11 o'clock by special train for Delhi.

—*Toronto Globe*: A remarkable incident occurred at Brown and Hall's sawmill, in Acton, while a pine log was being sawed up into lumber. The outside slab and one board had been cut off, and while the workmen were turning over the log they were surprised to see a large toad poke his head out of a hole in which he was embedded, and where he had barely escaped being cut up by the saw. How the stranger got there was a mystery, as he was completely encased in the wood, with no possible meanss of ingress or egress. As the log was the fourth or fifth from the butt of the tree, his position must have been at least fifty or sixty feet from the ground, and he had no doubt grown up with if from infancy, being probably hundreds of years old. The animal was quite flat and nearly as large as a man's hand. He was perfectly blind, but when taken from his bed he made use of his limbs to crawl away. The tree was perfectly sound, with the exception of a decayed spot of about a foot in lenght below the hollow place in which he was imbedded. How did he get there, and what did he live on?

—Speaking ef religious mendicants, a Sind correspondent of the *Bombay Gazette* says: "there is in this province alone a standing army of stalwart, sturdy beggars of about 3,000 individuals, of which, say, 1,000 are wonderers, 500 foreign settlers, and a good 1,500 resident or native fakirs."

—*Bombay Gazette*: "The Queen has confirmed the Hon. Ashley Eden as Lieutenant-Governor of Bengal in the place of Sir Richard Temple."

—Heavy rain has been falling in the South of India.

—*Madras Mail*: "The ordinary mail train from Beypore has not been in the habit of stopping at Amboor, but since Monday, the 18th, a special service of train has been introduced for the grain traffic between Vellore and the West Coast. One of the trains of the special service is timed to leave Vellore at 11-30 P. M., and to meet the mail train from Beypore at Amboor. The train that left Beypore at 10-15 A. M., on Sunday arrived in due course at Jollarpett, and left that station under the charge of Sullivan, the Engine Driver, and Reade the, chief guard, both of whom were in possession of printed instructions to stop at Amboor to allow the special from Vellore to pass. At the inquiry held yesterday at Mailputty, before Mr. Duncan Irvine, Joint Magistrate of North Arcot, the Driver confessed that he had forgotten to stop at Amboor, and this forgetfulness on his part was of course the cause of the accident; for within two miles of Amboor the collision occurred.

—The growth of population in Germany during the last fifty years presents one of the marvels of that now marvellous country. According to the census recently taken, the present population amounts to 42,726,844. This shows an increase of 1,703,749 during the four years which had elapsed from the taking of the former census iu 1871. Within a period of fifty years the population has nearly doubed. Hence in1816 it amounted to 23,013,211; in 1837 to 30,010,711; in 1858 to 35,334,538; in 1871 to 41,023,195; and in 1875 to the nmber given above. This rapid increase is very equally distributed over the Empire, As regards religious predilection, the Protestants are put down at 26,783,458, and the Roman Catholics at 15,367,463.

—*Advance*: "Our Eastern merchants have houses in Chicago and our Western merchants have es-

tablishments in New York. We write editorials by lightning, and have adjoining newspaper rooms on Fifth Avenue and Park Place. Lake Michigan is only five minutes away from Long Island Sound. So that editing a paper in New York and printing it in Chicago is only like having an editorial chair on Broadway and the compositors' room on Nassau street; or like having an editorial chair at one's residence on the North Side, Chicago, and the compositors' room in the business quarter on the South Side. And so with the world, instead of being a huge and untraversable thing, the people on the one side of it not guessing what was going on the other side of it, we have all become next-door neighbors, and when the time arrives that nations shall be born in a day, all the world will hear of it the same evening."

Miscellany.

—Mr. John Ruskin's advice to a little girl:

Keep absolute calm of temper under all chances, receiving everything that is provoking or disagreeable to you as coming directly from Christ's hand; and the more it is likely to provoke you, thank him for it the more: as a young soldier would his general for trusting him with a hard place to hold on the rampart. And remember it does not in the least matter what happens to you, whether a clumsy schoolfellow tears your dress, or a shrewd one laughs at you, or the governess doesn't understand you. The *one* thing needful is that none of these things should vex you. For your mind, at this time of your youth, is crystallizing like sugar-candy, and the least jar to it flaws the crystal, and that permanently.

Say, to yourselves every morning, just after your prayers, "Whoso forsaketh not all that he hath, cannot be my disciple." That is exactly and completely true, meaning that you are to give all you have to Christ, to take care of for you. Then if he doesn't take care of it, of course you know it wasn't worth anything; and if he takes anything from you, you know you are better without it. You will not, indeed, at your age, have to give up houses, or lands, or boats, or nets; but you may, perhaps, break your favorite teacup or lose your favorite thimble, and might be vexed about it.

Well, do you want to be better dressed than your schoolfellows? Some of them are probably poor, and cannot afford to dress like you; or, on the other hand, you may be poor yourselves, and may be mortified at their being dressed better than you. Put an end to all that at once by resolving to go down into the deep of your girl's heart, where you will find, inlaid by Christ's own hand, a better thing than vanity—*pity*. And be sure of *this*, that although in a truly Christian land every young girl would be dressed beautifully and delightfully, in this entirely heathen and Baal-worshipping land of ours, not one girl in ten has either decent or healthy clothing; and that you have no business, till this be amended, to wear anything fine yourself, but *are bound to use your full strength and resources* to dress as many of your poor neighbors as you can. What of fine dress your people insist upon your wearing, take—and wear proudly and prettily for their sakes; but, so far as in you lies, be sure that every day you are laboring to clothe some poorer creatures, and if you cannot clothe, at least help with your hands. You can make your own bed, wash you own plate, brighten your own furniture, if nothing else.

"But that's servant's work?" Of course it is. What business have you to hope to be better than a servant of servants? "God made you a lady?" Yes. He has put you, that is to say, in a position in which you may learn to speak your own language beautifully; to be accurately acquainted with the elements of other languages; to behave with grace, tact, and sympathy to all around you; to know the history of your country, the commands of its religion, and the duties of its race. If you obey his will in learning these things, you will obtain the power of becoming a true "lady"; and you will become one, if while you learn these things you set yourself, with all the strength of your youth and womanhood, to serve his servants, until the day come when he calls you and says "Well done, good and faithful servant; enter thou into the joy of thy Lord."

You may thus become a Christ's lady, or you may, if you will, become a Belial's lady, taking Belal's gift of miserable idleness, living on the labor and shame of others, and deceiving them and yourself by lies about Providence, until you perish with the rest of such, shrieking the bitter cry "When saw we *Thee?*"

You may become a Christ's lady if you *will*, I say; but you *must* will vigorously—there is no possible compromise. Most people think, if they keep all the best rooms in their hearts swept and garnished for Christ, with plenty of flowers and good books in them, that they may keep a little chamber in their heart's wall for Belial on his occasional visits, or a three-legged stool for him in the heart's counting-house, or a corner for him in the heart's scullery, where he may lick the dishes. It wont do, my dears! You must cleanse the house of him, as you would of the plague—to the last spot. You mut be resolved, that as all you have shall be God's, so all you *are* shall be God's; and you are to make it so, simply and quietly, by thinking always of yourself merely as sent to do his work, and considering at every leisure time what you are to do next. Don't fret nor teaze yourself about it, far less other people. Don't wear white crosses, nor black dresses, nor caps with lappets. Nobody has any right to go about in an offensively celestial uniform, as if it were more *their* business or privilege than it is everybody's, to be God's servants. But know and feel assuredly that every day of your lives you have done all you can for the good of others.

—*Advance*; Rev. T. Dewitt Talmage:

Do you know that to be almost saved is not to be saved at all? Suppose a man is going up a ladder and he slip, from what round had he better slip? If he slip from the bottom rung it is not half so perilous as if from the top. Suppose you are making an effort for eternal life and you have come almost to the kingdom of heaven and you fall—not quite saved, almost saved, very near the kingdom of Gad, not quite—but lost! A vessel came near the Long Island coast and was split amid the breakers in a violent Storm. From the shore they shot rockets, and ropes were passed, and the men in the shipwrecked vessel got into the small boat and pul ed away for the beach, and pulled away until they came very near the shore. They ware within a stone's throw of being saved when a violent wave took the boat and capsized it, and they perished—almost ashore, but not quite. And there are men who are pubiling away towards the shore of safety. Nearer and nearer they are coming. I can say to them to-night, "Thou art not far from the kingdom of God." But you have not quite reached it. Alas! if you stop where you are, or if a wave of worldiness capsizes your soul, you perish almost within arm's reach of the kingdom. My dear brother, my dear sister, do not stop where you are. Having come so near the kingdom of God, push on, push up! Now is the day of thy salvation. This very night God sent you to hear this voice of mercy and love and pardon and salvation. Will you tantalize your soul by stopping so near the kingdom of God! Will you come and look over the fence into the heavenly orchard, when you might go in and pluck the fruit? Will you sit down in front of the well curb, when a few more turns of the windlass might bring up the brimming buckets of everlasting life? O immortal soul, lay hold of thy God now. I see a gay woman laughing while I stand and talk. Lay hold on thy God, O dying sinner, before it be too late. Jesus died to redeem thee. The holy Spirit is coming to save thee. Hearest thou not the trembling of the ground, as the thunders of the jndgment day are tramping on, and eternity is about to burst upon thee with its hallelujah and its wailing. O brother, O sister, unsaved, notwithstanding the ground has been strewn with prayers, and the communion table over which you have clambered is strewn with the blood of the Son of God. Why, my dear friends, you have trampled upon offers of mercy for which the inhabitants of the lost world would clutch wildly if they came anywhere within reach. And yet unsaved. Unsaved, though God brought you down on a sick bed to make you think. Unsaved, though God opened the grave of your loved ones to make you feel. Unsaved, though God has been calling and inviting and coaxing and begging all these long years, and ringing the bells of invitation, and ringing them all day and all the night and all the years. Unsaved! O my God, what will they do if they miss heaven? Who will soothe their grief? What bandage will bid up the wound gotten in such a fall? Blessed Jesus, banishment from thee! that were midnight, moonless, starless, eternal—that were wasting away perpetually, whelps of hunger howling through the night of the soul.

A LOST SOUL! A LOST SOUL!

Beat all the drums of sorrow at the death march of a soul. Stand back and let the procession go by, led on by the black horses of death. Let the hearse go carrying the disembodied sptrit, Toll all the bells of eternity as an immortal nature is let down into the sepulcher over which no resurrection trumpet will ever sound. Woe! woe! The cross of Jesus swings very near thee to-night, my dear brother; seize it and be saved.

There was a son of a king, in olden time, who was doomed to lose both eyes for some misdemeanor, but the king, the father, came up and said: "Take one of my eyes and take one of the lad's eyes," and so they each lost an eye and each saved an eye. But the Lord Jesus, in sacrifice for us, said: "Take both my eyes, take both my hands, take both my feet, take my throne. What is heaven to me when I see that world perish. I must go and save them. Lo I come, to do Thy will, O God." What a sacr;fice! Have you appreciated it? Why the three hundred men of Leonidas threw themselves into the pass at Thermopvlæ for their country and their friends; but our Lord Jesus Christ, the hero of eternity, threw himself into the Thermopylæ for our transgressions and died for his enemies. Oh, will you not let that Jesus come into your soul? Is he not worthy of your love? Is he not worthy of your most ardent affection? He faints to-night on thy doorstep; open to him. I track his footsteps by marks of blood, up to thy door. Hearest thou not the groans of thy dying Lord coming on the night air? He comes up and puts his hand on the latch of the door of thy soul. If thou shalt let him come in he will bring pardon and peace and life and hope and heaven!

HARK! WHAT IS IT HE SAYS? HARK!

"Behold I stand at the door and knock. If any man will open to me I will come in and sup with him and he with me." Oh, is there, in this audience, one who refuses this, the best offer a man ever had? Will you trudge away in everlasting slavery when now you might be made free? Why will ye die, when heaven is so grand and the judgment is so tremendous and your soul is so precious and hell is so terrible and Christ is so loving and God is so good? There is something that makes me think that there is some one in this audience to-night who is having his last chance, and there is something that says to me: "Speak to that man." If now he heeds not the voice of mercy, he will find no mercy at the last. I know not where he may sit, I know not where he may stand, but I bring to such a soul the full, free offer of pardon for all his sins and everiasting life in the world to come. Will you accept it? A husband and wife attended a religious meeting in the country and at the close the husband who was not a Christian man, said: "I think I will go and speak to the pastor about my soul." He started, but returned and said, "I guess I will not go to-night. I will put it off to some other time. His wife said to him: "You had better go now; this may be your last chance," But he said: "No, it won't." They got in the carriage and passed on towards home, and in the darkness of the night the horses took fright and the carriage was hurled over the precipice, and in a moment all was still. The wife said: "My dear, are you very much hurt?" No answer. She said again: "Are you very much hurt?" And he replied: "Y-e-s. I am dying. M-a-r-y, th-at was my last ch-ance!" "Now! is the time of salvation."

Selections.

SHORT PAPERS FOR BUSINESS MEN.

NEED.

The hypothesis comprehended in the popular words "we must live," which practically makes eating and drinking the most momentous things, may be met with a declaration to the contrary: "man shall not live by bread alone, but by every word which proceedeth out of lhe mouth of God" (Matt. iv. 4). As there are those engaged in the Lord's work who ever and anon are hampered with troublesome forebodings about these things, and others who devote themselves entirely to His service, having gone forth for His name's sake, "taking nothing of the Gentiles," who yet are sometimes pressed with care; and as there are many true servants of God often exercised concerning "food and raiment," with unfilial misgivings, we thought a word or two of encouragement might meet the case of any such, wherever they may be.

How can persons serve the Lord with gladness, while they let the fear of coming trial take the place of joys and duties which should occupy them now, and while temporal need is made the superlative question? It cannot be done. Nevertheless, let us try and put some confidence and comfort into the opposite scale. Paul, by the Spirit, said to the saints at Philippi, "My God shall supply all your need," and we feel it to be perfectly legitimate to quote these words here. Yet, although this Scripture is so clear and to the point, how many miss the proper meaning of the words by wrongly reading them. They think, and speak, and act, as though it said, "My God shall keep you from coming into a condition of need," and consequently prefer almost any expedient to allowing themselves to come into the *only circumstances* to which the promise refers, and so lose the force of the assurance.

Let us have a little gentle reasoning. How can a need of any kind be known experimentally, until the time of need has actually arrived? And if this is conditional to supply, why try to escape the state, in reference to which the spicial care of God applies? Again, how can help, strength, and deliverance, be intelligently understood, until helplessness, weakness, and trial are realized? And if the measure of divine support and sustenance is sure to meet—be coextensive with—and, if necessary exceed, our lowest, weakest, emptiest condition, why should we *shrink* from the *experience?* Need-time is prayer-time, and occasion for the trial and exercise of faith; but if by any fleshly device the need be averted, so also is the care and power of God unseen, and answer to prayer unknown; whereas need felt, and supply both expected and received, would confirm the soul in patient faith, and establish hope in God.

Why should we fear to sow the last seed, to spend the last farthing, and become literally, absolutely empty? Ah, this kind of dealing is hard for some to bear. They prefer while there is a good round balance at the bank to be furnished with greater abundance, so as never to be like poorer brethren who go on, as people say, "from hand to mouth;" and others, while the cupboard still is stocked, desire to have it filled again. Then most of us like our strength greatly increased long before we have really "no might," and many seek, so to speak, to get their only half-emptied vessel quickly replenished, as if they

feared the eternal Fountain would, by some unforeseen contingency, dry up, and let them perish by the way. What did Elijah do when Jehovah told him to go to the brook Cherith during the famine? Did he carry a stock of provisions for the first day or two, lest the ravens should fail to find the exact spot to which he was going? And when "the brook dried up" and he was sent to a poor widow, an almost mealless barrel, and a nearly empty cruse, what then? The bare *word of God was enough* for him—"the barrel of meal shall not waste, neither shall the cruse of oil fail." Perfect faith leaves everything to the Lord, quality, quantity, place and time; and certain it is that he who waits for God to supply his need, can never wait in vain—impossible! Angels may be delayed, but "let patience have her perfect work."

Is God a man, that He should lie? He that formed the eye, and made the ear, shall he not see and hear? Say, can a woman forget her sucking child?—t'were monstrous if she did. *Can He forget?* Will He whose righteousness is like the great mountains; whose judgments are a great deep; whose mercy reacheth unto the clouds; whose almighty power comprehendeth the compass-points and all unmeasured space besides will He ever cease to undertake for those who put their trust in Him? Call your bosom friend a liar if you will; discredit every statement of every friend you ever had and count the promises of men as worse than blackest perjury—let, if you like, the earth be removed, and be carried into the midst of the sea—the sun be darkened, and the moon turned into blood—or, let your soul's imagination entertain any other stupendous marvel anywhere in the wide universe—all these would be merest trifles, compared with the awful thought of the possible occurrence of *a moment's instability* on the part of Him who inhabiteth eternity, whose Word declares His righteousness, and whose sweetest name is "love."

"Firm as His throne His promise stands,
And He can well secure
What I've committed to His hands,
Till the decisive hour."

Did God bring light and shape, order, power, and life out of nothing by His Word; and shall that Word, who has been once manifestly personified, betray His character? Shall the very honour and faithfulness of the living eternal One—"our Father who art in Heaven"—be summoned to the bar of human incredulity—the unbelief of His own children? God forbid!

Have you believed God's glad tidings concerning His Son, and do you love Him too? Can you launch your soul into an unfathomed, everlasting future, on the truth of His testimony, and yet *not trust Him for a meal*? Oh let us learn to sing with Habakkuk, "Although the fig-tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be out off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." Five loaves and two small fishes fed five thousand men. We read it, and it fades like some dissolving view, too vast to be believed! But facts are stubborn things, and they command our credence; *faith counts nothing fabulous.* Meals for millions of men are daily spread;—the cattle on a thousand hills are satisfied; He opens His great hand and feeds us all, and happy are they who look right past the channel to the ocean source. We say we are children of Abraham, let us prove it. "*Abraham believed God!*" If God "spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Beware of trusting to expediency in whatever "turns up." Expediency is Satan's snare, but "*cast all your care upon Him,*" for the sufficient, mighty, overwhelming reason, that "*He careth for you,*" and let your soul continually rest on this enduring promise, "*My God shall supply all your need.*"—(*Word and Work*).

WINNING A BROTHER TO CHRIST.

[From an address by D. L. Moody, on his return to Chicago after burying his youngest brother, at Northfield, Mass.]

I thought this morning I would like to just take a leaf out of my own life in the past, that it may help some of those present in this hall who have brothers that are very dear to them, but who are out of Christ. Twenty-one years ago last March, when God converted me, the first thing that came into my mind was my six brothers. I had never prayed for them before; and I began to cry to God that these six brothers and two sisters might be led home to peace. And for twenty-one years that has been my prayer: that has been my cry to God. I remember the first time I went home after my conversion, I thought I could tell them what God had done for me. I thought I had only to explain it, to have them all see the light. How disappointed I was when I left home that first time, after remaining for a few days, to find that they did not see it. I was not very experienced in pleading for souls then. Perhaps I did not go at it in the right way. But I kept on as best I could. And a few years after, when I was in this city, I was in a store on Lake street, a postman came one day and brought a letter that told me my youngest brother was given up by the physician to die. I went into the fifth story of the building, and if ever I prayed earnestly in my life I did then that my brother might be spared. He was the Benjamin of the family. He was born after my father died. I thought I could give him up then if only he was a Christian. But I had not any hope. The thought that my brother, who was very dear to me, dearer to me than my life, it seemed, should die thus in his sins, was too much for me to stand, and I wrestled with God in prayer. It seemed God answered my prayer. The next letter said he was better. He had a run of typhoid fever that lasted forty-two days. And when he got off that bed, I felt in answer to prayer, the boy was much dearer to me than ever before. But he never was well during sixteen or eighteen years.

I remember fourteen years ago, he came to me to this city. I have that dear boy in my heart now. I thought then my opportunity had surely come, and I could lead him to Christ. But he was taken sick again. I could not keep him here. The doctor said he might live a hundred years, but could not be cured. Naturally very ambitious and proud spirited, he did not want to go back home. But the doctor said it was the best I could do, and I took him back to Massachusetts. I took him home from Chicago to Northfield, all the way preaching Christ to him. But he took no interest in my speech. Everything I said failed to influence him, although he seemed to love me very much. And for fourteen years I kept that dear boy on my heart. I just kept on praying for him. Year after year I went back to the old home just to spend a few days with him that I might win him to Christ. He knew I wanted him to be a Christian, but it seemed he would not comply. He took no interest in the Bible, no interest in Christianity. He would talk politics, he would talk everything else, but you could not get him to talk of Christ or Christianity. I went back home a year ago, with a heart just burdened for the salvation of my family. My heart burned to draw them to Christ. I went to preaching in that town. In the last month, my heart going out to that dear boy, I asked all those present in the church willing to become Christians, to rise, and he, my long-sought brother, rose for prayers. What a precious relief for my heart!

He became an earnest Christian. He turned his face towards heaven that very night. He became an active Christian. And when they soon after decided to have a Young Men's Christian Association for that town, the young men wanted a president, and they elected him for president. O! that was a blessed day for me, when my brother, converted to God after twenty years' prayer, took charge of that little band. I heard him make his first speech, and that seemed the happiest day of my life. He was a young man of great talents; he was the star of the family, the most promising one of the family. No one of us could have done as much for Christ, had he gone to him in his earliest manhood. And he went to work. He took a leading part in religious meetings. He went and talked with weak brothers, and set them on their feet again. He searched for souls on both sides of the Connecticut river, in both sides of the valley. More conversions took place after I left than when I was there. Every Sunday afternoon he would go out into the country and take charge of meetings, and as I used to stand in the pulpit sometimes, and look down on that young brother in his zealous work, no one but God knows how I loved him and rejoiced with great joy. And when God took him, he was in the midst of his work bringing others to Christ.

O! I want to tell you my thoughts after I left you suddenly. The first thought as I went toward my home, O how deep the sorrow! The dear boy was gone forever, and in the first moments grief will have its way. That text in Scripture, the expression David used when he lost Jonathan, kept coming into my mind: "I am very much distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; they love to me was wonderful." Yes, thy love to me was wonderful. For these twenty years I always knew he was going to meet me at the depot. I always found him waiting for me there. I never missed him. Sometimes I was three or four trains behind, but he was always "watching and waiting for me." And that sadly beautiful hymn also kept coming into my mind:

"We shall meet, but we shall miss him—
There will be one vacant chair."

But over and above all these, the voice from heaven at last made itself heard to my heart: "Thy brother shall rise again." The cloud was lifted, and for about five hundred miles on my way to my home, that verse rung in my ears. It seemed to echo and reecho through all the journey: "Thy brother shall rise again." O the precious Bible! It never seemed to me so precious as it did that day.

My call to mourning was the deepest I have ever known, for next, perhaps, to my wife, my two children, and my aged mother, I loved none so dearly as this youngest brother. But that precious promise gives the heart cause to rejoice even in the sorrow of death. And again in the fifteenth chapter of Corinthians what divine sustaining words I took to my soul.

"But some men will say how are the dead raised up? and with what body do they come?

"Thou fool, that which thou sowest is not quickened, except it die.

"And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain.

"But God giveth it a body as it hath pleased him, and to every seed his own body.

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption.

"It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power."

Dishonor. O as we laid him down in the cold grave, I thought, as we laid him away, of the worms that would come to his body, and of the dishonor. But with what power the Word of God came to my soul then in these words, "It is raised in glory." What joy to tell of good deeds done. A minister down home told me that he did not know, a short time back, of a solitary young man in his neighborhood who could offer prayer, but now a numerous and zealous band of praying Christians were the fruits of my brother's life. And that text came forcibly to my mind, "Blessed are the dead that die in the Lord; even so saith the Spirit, and their works do follow them." There were these dear young Christian converts following him to his grave; his works did follow him. In the graveyard of the church that funeral day I saw fifty of these young men, converted mostly in the past year. I shouted even there by the grave, I could not help it, "O death where is thy sting? O grave where is thy victory?" And I seemed to hear a voice as from the bosom of the Son of God, "Because I live ye shall live also."

And on my way back from Northfield to Chicago this has been my thought: if you, my dear Christian friend, have a brother out of Christ, go bring him in. You will by and by have to stand by the open grave of some dear brother; and to be without Christ, how can you bear it? And so, my friends, let me urge upon you, first of all, to go and find your own brother. If you have a brother out of Christ, go to him to-day, tell him how you love him, how you want him to be a Christian, how you are burdened and weighed down for his salvation. And then go to your sister, to your cousin, to your friend; oh do you, each one of you, write to some absent friend to-day, beseeching that Christ may be accepted just now.

I thank God from the bottom of my heart that my dear brother took a stand for Christ, and went to work. I thank God that now his works do follow him.

The young Christian men met immediately after he died; a hundred of them came together to choose some one to take his place. And how it rejoiced my heart that George Moody took the place of Samuel, and has set himself earnestly to the work. He said "From now I will try to follow more faithfully after Christ." And when we met Wednesday night—it was Tuesday we laid him away—another brother was harnessed to the work in place of the dear buried one. O dear friends, if souls weigh on your hearts, let us go and bring them to Jesus. Begin at once your mission, lest it be too late forever, and praise God for the dear privilege of bringing others to him.

RECANTATION OF A SIX-YEARS' PROPHET.

We last month gave an account of the disturbed state of the Syrian Church, and of the apparent crisis in connexion with the Six-years' movement owing to the failure of the prophecy of the three days' darkness in August last. We have since received the following translation of an address on the subject published by one of the "prophets," who was convinced by that failure of the error of his way, and is now doing all he can to lead back into the way of truth those who with him had been victims of the delusion. The address is interesting as giving the

personal experience of one who had been led astray and is now reclaimed.

A TRUE TESTIMONY OF ONE OF THE SIX-YEARS' PROPHETS.

The all merciful God who rejoices at the true repentance of a sinner, seeing that numbers who had been called to the true light were only nominal Christians, and were also far from the enjoyment of real truth and the power of godly piety, feeling compassion for their souls, sent the revival, which was a work of the Holy Spirit, and on account of which many persons, amongst whom I myself was one, became diligent in reading the Scriptures, learned to hate sin, imbibed the true spirit of prayer, and were anxious to call sinners to Christ. Doing these and other such pious deeds we were growing in grace; but the devil who is the enemy of souls saw this. Being envious and determining in some way or other to turn the good into evil, he entered the company as an angel of light. By disorders and deceptions, he *gradually* effected his purpose: a thing much to be regretted. As I am one of the many who fell into Satan's deception, and as God has brought me to know that it was a deception, I hope by this testimony which I now write, to warn and turn many of my brethren from this fearful delusion to true repentance.

When we remember that it is just at the time of sowing good seed that Satan usually sows tares, there is not much wonder that this delusion should have taken place; but how people can be so foolish as not to distinguish between truth and error, when God has given clear proof which is good seed and which are tares, is truly astonishing. At first some preachers asserted that when the work of the Spirit is conducted, it is usual for God to grant special gifts, and in proof of this they pointed out in clever and eloquent sermons that the prophecy of Joel quoted by St. Peter, must yet be fulfilled as on the day of Pentecost; that the Scripture says, "These signs shall follow them that believe;" that St. Paul tells us to "covet to prophecy" and therefore we have a right to look now for special and extraordinary gifts. Owing to this a great many people, and I amongst them, prayed and waited for these gifts from above. Our minds were fixed on this very thing. The enemy seeing us in this waiting attitude, thought it a good time for his temptations, therefore he made visions, revelations, dreams and such like the chief matters, and some even received the gift of prophecy. Amongst these Koodarappally Thommen of Chengolam was the chief. I and many others went to see him.

At that time he did a great many strange things, and I thought that such irregularities could not proceed from the Spirit of God who is the preserver of peace and order. When I spoke about this to Lukos, who was then a reader at Puthupally, he said that when the word is received from on high, inasmuch as there are agitation and excitment attending it, there is no wonder that there should also be some irregularities. To this I agreed. After this thinking it would be well if I myself could receive some special gift, I became exceedingly urgent in prayer. While in this state I went to a prayer meeting, and it was suddenly revealed to me that there were only six years to the glorious appearing of our Lord. After this they received me as a prophet and for awhile I travelled about with a person who had received the title of "Peter Apostle," preaching the Six-years' doctrine. While doing this, it was revealed to Omalloor Eappen that I ought to itinerate with Lukos Ashan. Obeying that mandate, we travelled to a great many places; and in order to bring people to and confirm them in the Six-years' faith, the difficult things we performed, the painful thinge we endured, and the ugly contortion I manifested were immense. I distinctly pointed out in a public manner the secret acts of some who were indulging in particular sins. My prophecies respecting the sudden cure of some sick persons entirely failed; yet as I was blind to failure, and my friends blind to convictions, these things were not noticed. But the loving acts of the people and their ready acceptance of the new doctrine were truly wonderful.

When our party was increasing, it was revealed to all the prophets, at different times, that from the 28th to the 31st of the month Karkadagem, [Aug. 12—15] there would be, for the confirmation of believers and the conversion of unbelievers, darkness and other signs in heaven that would be visible to the eyes of every person throughtout the whole world. About this we preached to several castes in different places, and we prepared ourselves with fasting and prayer for a whole week in order that we might see those signs. We telegraphed to the Queen and the Rajah about the matter at considerable cost, and we all waited in prayer bent on this one thing. You all know about this, and you also know what universal dejection, doubt, and falling away there was when our expectation failed. At first I was discouraged; but afterwards while thinking it cowardly not to stick to what I had embraced, a Pastor told me kindly that God never disappoints people of His promises, that it is easy for weak people to be deceived, that stubbornly holding to a point because of once being committed to it was not a characteristic of a true Christian, and that if I truly prayed to God in secret about the matter, He would convince me about its truth or falsehood. This good advice had a great effect on me. I acted in accordance with it, and prayed to Almighty God, who through the unerring Spirit caused me to see the danger of my present state, the punishment due to those who teach countrary to the truth, the true meaning of those Scriptures which they were twisting about to support their new doctrines, and the awful punishment due to those who try to rebuild the fortress which God has thrown down. Glory and praise be to Almighty God through Jesus Christ for bringing me out of this great delusion! Ah! my friends, prophets, pophetesses, evangelists, and all who still remain in the Six-years' doctrine, remember the awful fall that has happened to this new teaching, and not only cast it away entirely, but go back to the soul-saving truths that we at first began with, keeping a steady eye on the true mark, and may God revive His work. And I beg you to be lowly and careful, lest you should again be found fighting agaist God, and like the foolish carpenters attempting to build again the condemned fabric, even after He has manifested His love in showing us our fall. I a poor weak creature, being deceived myself, deceived a great number of poor souls, and this has caused me immense sorrow. When I thought how I could repair the great injury I had done, I heard that two Pastors of the Church Missionary Society and a Reader were about to go on an itinerating tour lovingly to preach to those poor deceived people about their fall which had been occasioned by their weakness. I was very glad to hear this, and thinking I saw an opportunity of repairing in some measure the mischief I had done I thanked God and went with them. There were difficulties for us to encounter on our journey, but our joy and satisfaction far outweighed them. We spoke to numbers both individually and collectively and convinced many of their fall. A great many people told us that they entirely rejected the so-called gifts of prophecy, &c. We were very glad to see the good that some of our brethren had received through the revival Ah! how sorrowful it is that that divine work should be frustrated by persons called prophets! Had it not been so, how the Christian Church would have shone forth both internally aud in this country!

DR. CUYLER AT ANDOVER.

PULPIT POWER.

A MAN must have courage. Many have failed for the want of it. What a cowardly dread many people have of being themselves! Stand on your own feet; speak out the truths of Jesus Christ just as God shows them to you, and you need not fear about the renting of the pews. Begin in this way, with the truth and with courage, and many questions will resolve themselves; the question of using manuscript for example. Spurgeon told me once that he never in his life wrote out a sentence to commit to memory. But Guthrie's usual method was to commit his whole sermon to memory. It was of one of his that the old Scotchwoman said, "It would have been a grand sermon even if he had whistled it." You will soon find by practice which method is the best for you. I use all methods myself. But with any of them there must be the *labor infinitus, quotidiana meditatio*, which alone can make the successful speaker. Chatham spoke every night but one in his first session of Parliament, and said he was only sorry he did not speak that night also. This constant practice made him king of orators. It was only after many defeats that the younger Tyng became the first extempore orator of the country. Twenty-five years of practice was necessary to make Dr. Storrs the speaker he is. Do not make the bluuder of thinking that a good preacher must be an unpolished one; he must be true to the universal instinct of grace and beauty.

As it requires all a minister's learning to make the truth simple, so it will take all his energy to make it interesting. Energy is the chief thing after you have the truth. When a youth, I once preached before an eminent lawyer, and was foolish enough next day to apologize for the force I used in some parts of my sermon. "I thank you for that earnestness," said he; "it was the best thing about your manner. If I had a youth studying law with me, who would not exhibit more earnestness in pleading in a five-dollar suit than most ministers do in persuading men to accept of eternal life, I would kick him out of my office!" Energy will cover a multitude of sins. But energy need not always show itself in loudness of tone. There is sometimes great power in silence to affect men. When energy is invoked by nature, and the preacher is thoroughly aroused, then it is that he may leave his manuscript where Paul left his—at Troas; he may put out to sea with all sail set; such moments are a preacher's golden moments; every faculty obeys the helm; how easily he tacks to this side or that, as occasion requires; at such times preaching Christ becomes a holy ecstasy. How metaphors will then come to us; how we throw overboard the large words for the effective monosyllables; the word the preacher scratched his head for, and offered a reward for in his study, and could not get, comes to him then of its own accord; the words seem to be born. It was of such a time of ready and fit utterance that Robert Hall said after, "I *could* not have used that long word '*penetrate*.' I *must* have said '*pierce*.'" In the heat of such preaching "commercial metropolis" becomes "great city." Having had such experiences, we do not wonder at the partiality of people for spontaneons oratory, or for that which seems like it.

Note this point: the two-fold rule of natural oratory in the pulpit is, "Feel everything: fear nothing." The common lack of the pulpit is a lack of feeling. We do not want less logic nor less Bible knowledge, but we do want more holy ardor and love of souls. We want the argument red-hot with emotion, the inner fire piercing through the logic, like the red glow of the furnace showing itself through every chink. Whatever else you do tamely, never preach tamely. Frigidity is never eloquence. The seat of eloqueuce is in the heart. The maiden demands the heart of him to whom she gives herself; so does the truth which an orator would preach eloquently. Never let any one laugh you out of heart. Touch the tender chords often. Remember you are preaching to people who have come from homes, from nurseries, from beside sick-beds, and are going soon to one of their own. If you cannot help weeping sometimes, then weep; break down, if you must; you will break down, it may be, some before you whose hearts have long been closed. Eloquence is truth in earnest. It is the inspiration of a truth-loving heart. A great head is not always essential to this, but a large and loving heart is. When, in the first five minutes, a man can convince his audience that he is trying to save their souls, he kills all the critics in the house. To get this earnestness, you must study not only the advocate pleading for the life of his client at the bar, but you must study the Bible. Never be ashamed to bring a story or an anecdote into the pulpit, if thereby your points can be gained.

Dr. Cuyler said in closing, that he had preached for thirty years, and had lost only two Sabbaths during that time from ill health. He attributed his excellent health to his keeping of these three rules: take abundant sleep; use no stimulants; never touch a sermon on Saturday night. The last words of his admirable address were an earnest appeal to the students to hold high in the pulpit the white banner of the cross of Christ. T. D. C.

NOTES ABOUT LIVERPOOL.

The following interesting notes with respect to the progress of the work of of God in Liverpool were sent by Mr. Morgan from Queenstown, *en route* to New York, by the s.s. *Russia*. They came to hand too late to be added to our report of the farewell meeting at Aldersgate-street:—

Mr. Morgan says: I had a long and important conversation with Mr. Reginald Radcliffe, who is as intent as ever on the subject of individual dealing with souls. On Sundays, about seventy Christian men in Liverpool go out, two and two, to speak to individuals whom they may meet in the streets; and already some most interesting conversions have been the result. A Swedish gentleman and lady, brother and sister, have visited a thousand public-houses in Liverpool, and have met with a rebuff only in sixty-nine. In many of them they have been permitted to put a box of tracts with "Take One" on the front,

On Monday evenings a number of Christians of various denominations meet at Mr. Radcliffe's office in Fenwick-street for prayer, from seven to ten in the evening, and to this may be traced the blessing which largely rests on the efforts now being made. I was sorry to be told in Liverpool that the greatest publican has for the second time been made mayor of that town. His election was opposed on this ground by Mr. Alexander Balfour, but without effect. The mayor thus twice elected is presenting to the town an art gallery, value £40,000, which will probably be opened by the Prince of Wales, and the giver pos-

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sibly knighted. Thus the drink-curse is strengthened and perpetuated.

But there is more real work being done in Liverpool now (and very largely resulting from Messrs. Moody and Sankey's visit) than for several years past. A man who had been a professor of religion, a real Christian, and son of Christian parents, had at the time of Messrs, Moody and Sankey's visit become a backslider. Though he had not fallen into habits of intemperance he had become a frequenter of the public-house. One day he was sitting in one near Victoria Hall, when a poor sot said to him, "Is that thee, Tom?" "Ay, it is." "Thee had better clear out of this, and, and follow in the footsteps of thy father and mother." Thus reproved, the backslider went out and turned into Victoria Hall, in which a meeting was then proceeding. Mr. Moody, in his address, used the illustration of which he was so fond—if there are two pieces of metal in a man's pocket, one gold, and the other lead, the gold does not brighten the lead, but the lead sullies the gold. The backslider's heart was touched; he fell on his knees, and sought and found pardon; he then went and spoke to others whom he saw there from the same public-house.

He may now be called the chaplain to the carters' meeting, and is the leader of the choir. He is a right-hand helper of Mr. Radcliffe and his band, in bringing praying men from the carters' meeting to the prayer-meeting before alluded to, and sending them out, two and two, to speak to individuals in the streets. They have now taken the Amphitheatre for meetings on Sunday afternoon and evening. The choir have presented him with a timepiece as a token of their esteem.

DON'T FRET.

Suppose your business matters have not gone altogether as you expected; that the weather has not been exactly according to your notion, and that mischief-workers, evil-doers, and makers of all kinds of iniquity abound on every hand, need you worry over what you cannot help, and spend sleepless nights in fretful meditation because of your helplessness to remedy the world's evils? God is not dead. Where are the fretters of a hundred years ago? How quietly they are sleeping the last sleep! How foolish and unnecessary seem to us now all the impatience, anger, and fretfulness of a century ago! Will ours seem any wiser to those who will stand over our graves in time to come? Why, then make ourselves and others unhappy over what we have no power to help?

Fretful dispositions imply a want of entire consecration to God. To want our own way in anything to such an extent as to fret and be angry because we can't have our way, is inconsistent with that calm and full trust in the will of our Father in heaven, which Christians, fully consecrated to God, never fail to experience. The remedy, therefore, for all our fretfulness in more religion. Conscious of our insufficiency to remedy the evils of the world at once. or even to bring our own affairs to successful issues at all times, it is our unspeakable privilege to put our perfect trust in Him who is able to provide in His own good time all that is best for us.

"It may not be *my* way,
It may not be *thy* way,
And yet, in His *own* way,
The Lord will provide."

—*Pacific Advocate.*

"JESUS, LOVER OF MY SOUL."

The brothers, John and Charles Wesley with Richard Pilmore, were one evening holding a twilight meeting on the common, when they were attacked by a mob, and fled from its fury for their lives. The first place of refuge that they found, after having been for some time separated, was a hedge-row near at hand, behind which they hid a few minutes, protecting themselves from serions injury by the missiles that fell like hail about them by clasping their hands above their heads, as they lay with their faces in the dust. As night drew on, the darkness enabled them to leave their temporary retreat for a safer one at some distance. They found their way at last to a spring house, where, in comparative security, they waited for their pursuers to weary of seeking them. "Here they struck a light with a flint stone," dusted their soiled and tattered garments, and after quenching their thirst, bathed their hands and faces in the water that bubbled from the spring and flowed away in a sparkling streamlet. Then it was that Charles Wesley wrote, "Jesus, lover of my soul," with a bit of lead which he had hammered into a pencil.

There circumstances beautifully illustrate the hymn, giving to almost every line a reality that makes it peculiarly significant to every loving Christian heart. They had fled before their enemies, and found shelter from danger. He sang:

"Jesus, lover of my soul,
Let me to Thy bosom fly."

—*Christian Guardian.*

TELEGRAPHIC NEWS.

Athens, 21*st December*: A vote has been passed in the Chamber for raising the strength of the army to 200,000 men.

London, 21*st*: Sentinels from the fortress at Belgrade have fired upon an Austrian monitor on the Danube, and in consequence of this incident the Servian Ministry have resigned.—The result of the questions pending before the Conference on the Eastern Question in being closely watched by Persia, and in the event of war breaking out, it is probable that Persia will occupy Bagdad.

Constantinople, 22*nd*: General Ignatieff, as President of the Conference, has notified to the Great Powers his readiness to open the Plenary Conference. The Porte has not yet answered and proclaims the constitution of the Empire.

25*th*: The new Turkish constitution was promulgated on Saturday. It establishes a Constitutional Government, a Senate, a Chamber of Deputies, Ministerial Responsibility, Religious Liberty and Legal Equality of all Ottoman subjects.—The plenary Conference which was opened on Saturday at the Turkish Admiralty is under the Presidency of Safvet Pasha.—Sir George Elliott leaves Constantinople on Thursday next, the 28th inst.

26*th*: The scheme of Reforms agreed upon by the Delegates at the Conference comprise—The division of Bulgaria into two Provinces. Union of Bosnia and Herzegovina. —Nomination of three Christian Governors, subject to the approval of the Powers. The appointment of a mixed International Commission, protected by a corps of Foreign Gendarmes, to supervise due execution of the Reforms. Revision of the Servian frontier and enlargement of the Province of Montenegro. At the Conference on Saturday, M. de Chaudordy, the French Envoy, proposed enforcement of the scheme within three months. It is understood that Midham (? Edhem) Pasha, one of the Turkish Delegates, has informed Lord Salisbury that Turkey refuses consent both to an international Commission and to any occupation.—The Marquise of Salisbury to-day demands of the Sultans acceptance of the proposals agreed upon by the Powers, and in case of refusal he is instructed to leave Constantinople and to withdraw the British fleet.—H. M.'s Indian Transport Malabar has arrived at Portsmouth.

27*th*, 3 A. M. The Marquis of Salisbury has told the Sultan that all the Powers have agreed to withdraw their Ambassadors from Constantinople unless the proposals made by the Conference are accepted. The Porte will reply on Thursday.

28*th*: The aspect of affairs is more pacific. it being understood that an interview which the Sultan had with Lord Salisbury on Tuesday last has resulted favourably, The Ports is not expected to absolutely reject the proposals of the Powers, but to present counter proposals.—It has been explained that the departure of the British Fleet from Besika Bay is solely because the anchorage there is unsafe.

St. Petersburg, 28*th*: The Grand Duke Nicholas is seriously ill.

PASSENGERS ARRIVED.

Per Str. *Europa*, 22nd, from Liverpool:

Mr M L and Mrs Ferrar and two children, Miss O'Donnel, Miss Buller, Colonel Gilbert Cooper, Mrs Cooper, Mr G Cooper, Mr Mordfers, Mr R E Candy, Rev J Dawson, Mrs Dawson, Mrs M S Greene and two children, Miss Robinson, Mrs McCombie and infant, Captain and Mrs Oldham and two children, Rev J M Douglas, Miss Nina Barwell, Mr John Edwards, Mr W Gillam, Miss L King, two Misses Macdonald, Miss Macnab, Miss Small, Rev and Mrs Johnson, Rev Dr and Mrs Scott, Miss Judd, Miss Ida Jones, Miss E K Ogden, Mr J Dockerty, Mr G Dockerty, Mr A K Brown, Rev C M Ward, Mrs A Burns and child, Surgeon Major and Mrs De Welton, two children and lady friend,

Per Str. Childuall Hall, 28. from Liverpool:

—Col Kennedy, a gentleman and a lady, Lieut and Mrs Dyce, Mr Bold, Mrs C J Hughes, Mr Cuff, Mrs T H Moore, Mrs Moore and two children, Mrs Baker and child, Mr P B Mozie, Mr R H Graves, two Misses Vint, Mr Raffles, and Miss Kennedy's friend.

PASSENGERS SAILED.

Per P. and O. Str. *Venetia*, 25th:

For Southampton.—Mr R Winder, Mrs Sandford, Mr J Limb, Mr R Parr, two Misses Schuler, Mr T Loder, Mr Dosobhoy Muncherjee, and Mr Muncherjee Dossabhoy.

For Brindisi.—Mr E M Hart, Mr Frank Morrison, Col H A Hate, and Col R J Hughes.

For Venice.—Col A B Johnson, and Mr J L Lushington,

For Aden.—Mr P R Foorkey, Mr and Mrs Bather and child, and Mrs Dhunjeeshaw.

For Gibraltar.—Dr M De S P Caradoz.

Domestic Occurrences.

DEATHS.

POWELL—December 8th at Kolapore. Mr. J. T. Powell, Ex. Engr's Office Leaves 3 orphans to mourn his loss.

EASUM—December 17th, at Kirkee, Anine, wife of the Rev. R. Easum, Chaplain of Kirkee.

"BOMBAY GUARDIAN."

Subscriptions received from 23rd to 30th Dec. 1876 at the new rate.

James Tomlinson, 23rd January 1877, Annas 8; Rev. T. L. Wells, 16th June 1877, Rs. 18-6-9.

Advertisements.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION (Bombay Branch).

An Address to Young Women will (D. V.) be given on FRIDAY, January 5th, in the House of the Rev. T. K. Weatherhead, Girgaum, by Captain Oldham, at 8 P. M.

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Printed and Published for the Proprietor by Shiwram Shridhar Joshi, *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 53, Tank Street, New Nagpada, Bombay.